•because it is a progressive self-expression, a mani-
festation, an evolving self-development of That in
Time which our consciousness cannot yet see in its
total or its essential significance. In this sense we
can say that it is That and not That,—because it
does not disclose all the Reality through any form
•or sum of its forms of self-expression; but still all
its forms are forms of the substance and being of
that Reality. All finites are in their spiritual
essence the Infinite and, if we look deep enough
into them, manifest to intuition the Identical and
Infinite. It is contended indeed that the universe
cannot be a manifestation because the Reality has
BO need of manifestation, since it is for ever manifest
to itself; but so equally it can be said that the
•Reality has no need of self-illusion or illusion of
.any kind, no need to create a Mayic universe. The
Absolute can have no need of anything; but still
there can be—not coercive of itsi freedom, not bind-
ing on it, but an expression of its self-force, the
result of its Will to become,—an imperative of a
.•supreme self-effectuating Force, a necessity of self-
•creation born of the power of the Absolute .to see
itself in Time. This imperative

represents itself to
us as a Will to create, a Will of self-
expression; but
it may be better represented as a force
of being of
the Absolute which displays itself as a
power of
•itself in action. If the Absolute is self-
evident to
itself in eternal Timelessness, it can also
be self-
manifest to itself in eternal motion of
Time. Even
if the universe is only a phenomenal
reality, still